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OF THE UNITARIAN SOCIETY.

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THE Rev. J. C. Street begs to acknowledge the receipt of the following subscriptions in aid of the gratuitous publication of the *Chronicle and Index*:—

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Further subscriptions are invited, and will be gladly acknowledged.

Is any bond of union possible among the Unitarians of the North of Ireland? When English and American friends visit us they are startled and perplexed to find the advanced wing of Christendom in this part of the world rent asunder. An offer of union was made at our recent Anniversaries. Will it be accepted? The conference round a table, suggested by a statesman some time ago, has not done much to heal the wounds of the Liberal Party in politics, but might not a conference among the representatives of our various churches and societies yield better results? If duly accredited representatives met, with a sincere desire to bring about a union, there is little doubt they would succeed, and put an end to a scandal of more than a generation's standing. It is worth an effort. Shall such an effort be made?

ARRANGEMENTS are in progress for holding the Annual Floral Service in the Church of the Second Congregation, Belfast. Announcements will be made in good time, and we hope that, as usual, there will be hearty co-operation, and a very pretty and happy Service.

THE REV. A. LAZENBY, of Glasgow, the suc-

cessor at St. Vincent Street of our old friend, Rev. Frank Walters, paid a visit to Belfast on Sunday, May 1st, and preached with much acceptance for the Rev. J. C. Street, who, on the same day, preached the Sunday School sermons in Glasgow. We hope to see more of Mr. Lazenby in future.

THE busy secretary of the British and Foreign Unitarian Association, the Rev. Henry Ierson, M.A., has found time in the midst of his multifarious engagements to prepare and issue a volume of "Notes on the Amended English Bible," which will interest a large number of biblical students who are not familiar with Greek and Hebrew, but who are deeply interested in the true readings of the ancient texts. Mr. Ierson's object is to call special attention to certain texts in the Revised Version, bearing upon the principles of Unitarian Christianity. It is almost needless to say that Mr. Ierson has done his work well; and so long as people are justly concerned about texts and biblical proofs, this book will deservedly occupy a useful place. It is an excellent handbook for the controversialist, as well as a useful guide to the earnest student of the Bible, who needs light and help along the way of disputed readings and difficult meanings. A large variety of theological topics is comprehended in the scope of the book, and it is completed with a copious and valuable index. The book is not popular in its nature and style of treatment, but its qualities are of a sober and serious kind, which will commend it to the judgment and approval of inquirers and students. It may be obtained at the Depository.

OUTLINES OF LECTURES TO YOUNG MEN.

BY JAMES C. STREET.

WHAT LIES BEFORE ME?

No. 5.

INTRODUCTORY REMARKS.—Those young men who have followed the course of my thought in my previous Lectures will know the ideal excellence which I have set before them; will have been put in possession of the information as to the nature of the temptations they will have to meet; the method and means by which the battle of life is to be fought; and will know where and to whom to look for aid in their great conflict.

The battle-ground is clearly marked out, and the path along which the soul should go has been carefully traced. But the end is not yet.

You are young and robust. In roseate hues the avenues are opening before you. You are invited to go forward by all the voices about you; but whither will you go? What is it that lies before you? These questions rise naturally in your minds, and all who have your interest at heart are asking them also.

Let me take up your great question and try to answer it.

WHAT LIES BEFORE ME?

Of course I cannot read your destiny. Astrologers, necromancers, and fortune-tellers essay to do this, *not I*. I look into your faces and read Divine mysteries there. I cannot lift up the veil of the future. The details of your own individual career are seen by no eyes save those of God. But if I cannot take the case of any one young man and tell what his lot and end will be, I can lay down certain general principles which I know apply to all lives, and therefore apply to every individual case. These I may set before you, as in a clear and detailed chart, and then it is for you to navigate the vessel of your lives.

1. You are face to face with that solemn and unknown mystery, "*the future*."

You "tread upon the verge of mighty things, and grasp the veil, but with unseeing mind." All is as unknown as to the first voyagers in an unexplored ocean, or as the dim recesses of

a vaulted cave, or as the pathways through a boundless forest. You may well cry out, "Lead, kindly light, &c." You are going forth from this day to penetrate the secrets of to-morrow.

2. You stand for a moment at the *parting of the ways*.

So far have you travelled on. In moving one step further you have to make a *choice*. You are wayfarers who have reached a fork in the road; two paths lie before you. You cannot travel along both. One or the other you must choose. According to your choice will be the issue of your lives.

I ask you for a moment or two to pause and look at these two ways. I do not want to mislead you by words, or to confuse you by inaccurate analysis, else I would describe these ways as (1) The way of Pleasure, and (2) The way of Duty; or I might speak of them as (*a*) The road to Hell, and (*b*) The road to Heaven. But I want to avoid terms like these, because they are too liable to misconception. I call these two roads—

1. The way of Sin.

2. The way of Holiness.

The Book of Proverbs says, "The way of the wicked is as darkness" (iv. 19); and "the way of transgressors is hard" (xiii. 15); and Isaiah in glowing terms describes "the way of holiness" (xxxv. 8); while another passage speaks of the path of the just as a shining light (Prov. iv. 18). But these descriptions are the result of experience, and do not describe the roads as they appear to those who are just gazing down them. How do they appear to these?

The *one* looks bright and cheerful; the *other* dull and unattractive. The *way of Sin* looks very seductive. It is overhung with the flowers of passion and temptation; its recesses echo with a soft sensuous music; there are fair travellers entering upon it; fun and frolic dance along its pleasant avenues. You have

"Sport, that wrinkled care derides,
And laughter holding both his sides;"

and it seems as if all the good things—the joy, the gladness, the music, the delight of existence were to be found in it, while the *way of Holi-*

ness looks hard, and rough, and painfully dull. The light does not gleam, it is soft and moon-like; the trees are unattractive; the people entering upon it seem sad, cheerless, and solemn. It offers few outward attractions. You have not the glaring light, the seductive music, the syren voices, the hanging fruits—you have a straight, hard, severe way.

And between these you have to choose. Now according to your choice I can answer what lies before you? Just as Moses, when he set the two ways before the children of Israel, knew what would be their fate when he knew how they would choose, so do I know about you.

I do not know whether you are going to be rich, or powerful, or famous, or whether you will be poor, or feeble, or unknown; these are small matters not worth my attention now and here. But what will be your future moral and spiritual condition I can tell infallibly, according as you make your choice of these two roads.

Suppose you choose *the way of Sin*. Can I not tell you *what lies before you*?

1. You will all lose *first* that beautiful sense of innocence and purity which God gives to all his children.

2. You will find your tastes gradually changing from what is simple and pure to what is sensuous and unholy.

3. You will gradually lose your trust in human love and friendship and unselfishness, and you will be hard, bitter, and self-seeking.

Then some will go on creeping from one degree of vice to another; will become confirmed gamblers, besotted drunkards, liars, cheats, thieves; will be bad husbands, bad fathers, bad citizens, bad men. The way of Sin soon loses its glare and tinsel, and proves hard, dark and deceptive; and it leads to moral destruction, to blighted hopes, to ruined aspirations, to unmeasured misery. Who chooses this path, and does not turn out of it, is choosing the way of death, the shipwreck of nobility, the "swallowing gulf of dark oblivion and deep despair" (*Shakespeare*).

But if you choose the way of Holiness, it is equally easy to read the result.

You will, at the beginning, find the path

hard and unattractive; but as you go on in it you will perceive beauties unfolding before you; fruits and flowers will be ready at your hand; divine melodies will float through your souls; the peace of God will be in your hearts; the light will brighten; the rough places will become plain; the desert will blossom; and the glory of God will burst in upon you with ever new revelations.

The purity of childhood will be replaced with the proved purity of manhood. You will have come out of the fire purified; temptations will lose their power. You will find higher joys, nobler aims, a sublime destiny. The meretricious attractions of sin will not seduce you. You will be able to look beneath the outside shew of things; and you will begin to realize that word of Jesus, "the pure in heart shall see God."

I cannot indicate the details of your life, but this is beyond dispute—you will be true men, pure men, loving men, brave men, godly men. You will have your lives rooted in holiness and God. By choosing this road you accomplish the Divine purpose, and realize the noblest aspirations of your own souls.

Note, then, in conclusion, that you are the arbiters of your own fate; you have the power of choice; the two ways are open to you. Remember that—

"The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.
Standing on what too long we bore,
With shoulders bent, and downcast eyes,
We may discern, unseen before,
A path to higher destinies."

But again I say, go not in your own strength only; you must use yours, and use it fully; but never fail to look up to God. You are about to take a fresh step in your pilgrimage; take this as your pilgrim's song; it is the utterance of one of the noble ones of earth who has ended his pilgrimage, and entered upon his final rest—

Lead us with Thy gentle sway,
As a willing child is led;
Speed us on our forward way,
As a pilgrim, Lord! is sped;
Who, with prayers, and helps divine
Seeks a consecrated shrine.

We are pilgrims, and our goal
 Is that distant land whose bourne
 Is the haven of the soul,
 Where the mourners cease to mourn;
 Where the Father's hand will dry
 Every tear from every eye.
 Lead us thither. Thou do'st know
 All the way; but, wanderers, we
 Often miss our path below,
 And stretch out our hands to thee:
 Guide us, save us, and prepare
 Our appointed mansion there.

CONTROVERSIAL THEOLOGICAL LECTURES are not as eagerly sought and read now as in days gone by. The subjects of profound and powerful interest are no longer in the hands of theologians. In many respects, this is a great gain to the world. But now and then a pamphlet or book appears dealing with old theological topics in a new way, and with lively grace, and so commands attention where the duller books of the past would no longer be read. This is the case with the *Controversial Lectures* of the late Charles Wickstud, B.A., published by the British and Foreign Unitarian Association. These lectures were delivered by the late Mr. Wickstud in many of the great towns of the empire, and commanded much attention from large and thoughtful audiences. They deserved all the attention they got, and amply repay perusal in their published form. They are printed in a neat volume of 171 pages, and may be obtained at the Depository for 1s 3d.

A little spring had lost its way
 Amid the grass and fern;
 A passing stranger scooped a well,
 Where weary men might turn;
 He walled it in, and hung with care
 A ladle at the brink;
 He thought not of the deed he did,
 But judged that toil might drink.
 He passed again, and lo! the well,
 By summer never dried,
 Has cooled ten thousand parched tongues,
 And saved a life beside.
 A nameless man, amid a crowd
 That thronged the daily mart,
 Let fall a word of hope and love,
 Unstudied from the heart;
 A whisper on the tumult thrown,
 A transitory breath;

It raised a brother from the dust,
 It saved a soul from death.
 O germ! O fount! O word of love!
 O thought at random cast!
 Ye were but little at the first,
 But mighty at the last!—*Charles Mackay.*

DR. G. VANCE SMITH'S little book, entitled "*Chapters on Job*," and published by the Sunday School Association, keeps up the high character of the series of Biblical Manuals edited by Professor Carpenter. Its plan and style are very simple, and the treatment throughout is transparently clear. The meaning and aim of the book of Job are brought out very distinctly, and the little text-book is a golden key which unlocks the treasury of this ancient poem. To many readers, who are neither Sunday School teachers nor scholars, the book of Job presents one continuous mental puzzle; but the perusal of this little manual clears away most of the difficulties, and enables the reader to find not only new pleasures and delights in the majesty of the poem, but a fulness of meaning which it never hitherto possessed. We congratulate Dr. Smith on his work, and the Association on the publication of such a manual. It may be had at the Depository for 10d.

UNITARIAN CHURCH SOIREE.

A Soiree of the Kilbarchan Unitarian congregation was held in the New Church on Tuesday evening, May 10th, which was filled, many being present from Paisley. The Rev. J. E. Stronge, minister of the congregation, occupied the chair, and those present included the Revs. Dr. Crosskey, Birmingham; Frank Walters, Newcastle-on-Tyne; Albert Lazenby, Glasgow; R. B. Drummond, Edinburgh; H. Williamson, Dundee; W. L. Walker and Mr. James Graham, Scottish Unitarian Association; Mr. Malcolm Neil, and Mr. H. Minshall. Praise having been engaged in, tea was partaken of, after which

The CHAIRMAN said—Ladies and gentlemen—the occasion of this meeting to-night is the most unique and important that has ever arisen in the history of this town. No doubt, events

have happened of great importance and interest. There have been Chartist agitations, right-of-way cases—enthusiastic activities for the welfare of man, and his emancipation from civil disabilities. The occasion of our meeting to-night is a crowning act of agitation for the freedom of the human mind and the human soul. I care not what political injustices you remove; I care not what social reforms you obtain; I care not what equity you establish; they will avail not at all so long as the movements of the mind are stopped, so long as the freedom of the reason is curtailed, and so long as the soul of man is manacled and fettered with chains forged in ages of superstition. As our friend Dr. Crosskey told us yesterday, a man could only enjoy heaven who was heavenly-minded; so only the free soul can enjoy and utilise a free society. A man is a slave still if, when you knock off the chains from hands and feet, you do not free the mind, and allow the soul to range at its own sweet will through the realm of God's spiritual kingdom. This church is dedicated to the worship of God, and the mind is left perfectly free to worship God according to its light, according to its nature; and this is a freedom which will sanctify and enhance our enjoyment of all other freedom, and make us indeed a free people, a free religious people. The movement of which this beautiful church and flourishing cause is the outcome was begun by the Rev. C. J. Street, M.A., in the winter of 1883-84. When lecturing at Johnstone, our friend Mr. Robert Christie heard him, and invited him to give some lectures at Kilbarchan. He consented, and came out, I think, in January, 1884. He did not scatter his seed on stony or unprepared soil. There had been an old Chartist church in this town, and a good deal of free thought in years gone by; and, though a young cause, we have some of the oldest men in Kilbarchan as members of our church—showing that the ground had been worked over before, and was ready for new seed. And, further, this town was and is a Radical town. Was there an obstruction to man's individual rights—be it a stone wall or a proposed Coercion Bill—here lived men who would throw down the

stone wall and protest against tyranny in any shape. And we know how closely religious and political movements have always been related. What more natural then that in this Radical town, men who had used their reason and independent judgment in politics should apply them to religious questions, and become Radical in religion too. So that our friend, Mr. Street, sowed his seed in well-prepared soil. So much sympathy was expressed, and so evident was the earnest desire for regular services, that it was deemed advisable to start such services. A room over a weaving shop was obtained—a room in which a worthy pedagogue had instructed the youth of Kilbarchan in the three R's, and which was endeared to many of them by tender reminiscences of work attempted and done—and Sunday services inaugurated on the second Sunday in May, 1884, just three years ago yesterday. Mr. Street was the father of the cause, and as you will hear from a letter he has sent us, he still takes a deep interest in our welfare. In October, 1884, I settled here, and after much hard work amid adverse circumstances, we have left our old upper room, built this church, and yesterday dedicated it to the worship of Almighty God. I only hope that our services will be as true communion services as those have been which we held for three years in the little upper room in New Street. When this church was in course of erection the mason said to me that the foundations were so broad and so deep that they could support a much larger church with a tall spire added. And it seems to me that is a fitting foundation for such a church as this—the temple of a religion which is as deep as the depths of human need, as broad and ample as the wants of man, and as lofty and holy as the eternal God himself. This is a claim few would allow us, and many would not even consider us fit for Zion's Hill or heirs of eternal life; but whatever they may say, they can never deny us some part or lot in Zion more; for henceforth if we worship not on Zion's Hill, we *do* worship on Zion's acre, that being the name of the feu on which our church is built. So, my friends, whatever may be said against our claims, we have a

legal right to our position; we have leased Zion's acre, and paid off the casualties.

Letters of apology were intimated from the Rev. C. J. Street, M.A., Croydon; and Rev. A. Webster, Aberdeen.

The Rev. Mr. Street wrote:—

My Dear Friends,—I cannot allow this happy occasion to pass without a few words of hearty congratulation and earnest good wishes from one who preserves as one of his brightest memories of Scotland the thought of the striking movement for free religion in Kilbarchan. Little did I think, when I went to introduce Unitarianism to the old Chartist village of Kilbarchan, that in a few months an earnest and vigorous congregation would be established, and that in less than three and a-half years a handsome church would be erected and dedicated to the worship of God, unfettered by creeds and confessions. With all my heart I thank God for the blessing that has crowned our work in your midst, and you will join sincerely with me in a tribute of affectionate praise to the self-denying efforts of my friend and your minister, the Rev. J. E. Stronge, to whom your present position of strength and success is due. I had hoped to be with you on this red-letter day of your history, to see my old friends again, face to face, and say by word of mouth the loving words that I can only write; but it cannot be. Be assured, however, that I am with you in spirit. No one will watch the future of your congregation with greater solicitude than myself. The spirit of the age is tending in our direction. Greater issues than ever are arising in the popular Churches of Scotland, and in the day of her searching, when the claims of conscience will be weighed in the balance, and when many will be shown to be wanting, it will be a glorious thing for the free Christians like those at Kilbarchan to give renewed testimony to the love of true and the force of rational religion which now it is their privilege to uphold. May God's blessing rest upon your church and upon every member of it, and may renewed vows of consecration to a noble work be made on this happy occasion by one and all.—Yours in affection and sincerity,

CHRISTOPHER J. STREET.

To the Unitarian Congregation of
Kilbarchan.

A BRIEF STATEMENT OF UNITARIAN THOUGHT.

UNITARIANS meet together for the cultivation of their moral and spiritual natures, according to the highest laws and truths that God has revealed or is revealing to humanity. They believe this to be the aim of all religious

societies; but, what distinguishes their form of faith from any other, is the absence of any binding creed, embodied either in a prayer book, confession of faith, or trust deed. As individuals they have definite beliefs, but they do not presume to dictate to each other what their personal theological views shall be. Therefore they proclaim (what no other church does) complete *mental and moral freedom*; that is, freedom from all human interference with the natural working of their minds and consciences. And they do so for the following reasons:—

1st.—Because they believe that it is the duty of every man to think for himself, and work out his own faith, with such help as he may gain from the great thinkers both of the past and present.

"Prove all things. Hold fast that which is good."

2nd.—Because they believe that the truths revealed by God from time to time, require no human fencing to protect them; that from whatsoever quarter they may come—whether from the realm of intuition, science, philosophy, or history—they will be sufficient of themselves to conquer all ignorance and prejudice.

3rd.—Because they believe in the law of human progress. Men have gradually risen from the depths of barbarism and ignorance to their present civilised and enlightened state. Man's capacity for further progress is practically infinite, and any attempt to thwart or stop that progress by fettering the mind or soul is futile and wicked, because it is against God's eternal law of development.

Claiming this liberty for the individual, it is impossible to state exactly what Unitarians as a body believe, because in the exercise of their liberty they hold varying opinions. Though the following brief statements represent an individual's thought, they are fairly representative of the general drift of Unitarian Teaching:—

1st.—God is "Our Father," in whom we and all things live, move, and have our being.

2nd.—Therefore all men are brethren. Brethren should love each other, hence the law of self-sacrifice.

3rd.—Conscience, educated by an acquain-

tance with the lives of the great and good of every age, is our only guide in morals.

4th.—By obedience to conscience (the voice of God) man can obtain access to the Father without the intervention of a Priest or Mediator.

"The pure in heart shall see God."

5th.—We are immortal and are living in eternity now.

"There is no death! what seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portals we call death."

6th.—Every child of God will ultimately be saved. But every sin brings its own punishment, and no repentance, forgiveness, or vicarious sacrifice can take away the punishment. It must be borne.

"Whatsoever a man soweth that shall he also reap."

7th.—The Bible is one of the Sacred Books of the World. It is a collection of the religious literature of the Jewish people with its Christian development. Its inspiration is not different from that which produced "Paradise Lost" and "Hamlet." As a book of practical religion and spiritual consolation it has no rival in excellence and beauty. The Bible did not create religion, but religion created the Bible.

"Out from the heart of nature rolled
The burdens of the Bible old."

8th.—Jesus of Nazareth was the greatest of moral reformers. The world has produced thousands of examples of moral and spiritual excellence, but only one Jesus; just as the world has produced many poets, but only one Shakespeare.

9th.—To sum up: in the words of an American preacher "Unitarianism stands for the humanity of God and the divinity of man."

JOSEPH HARRISON, Accrington.

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